THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM."
—*Jesus Christ. (John xiv, 21).*

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THE CONTROL OF THE TEMPER.

THE children of the Latter-day Saints should be taught to control their tempers. If any are disposed to be hasty and passionate, or petulant or morose, or sulky, they should be taught, early in life, that such a disposition should be checked and controlled and should never be indulged in. The value of self-control should be constantly impressed upon young people who are inclined to fits of sudden anger; for if this habit be not acquired in early life, the task of subduing the temper later on is quite difficult.

A bad temper is frequently a cause of much sorrow to the one who possesses it, especially if such a one has a desire to do right. Under its influence many things are said and done for which there has to be much repentance and many acknowledgments or expressions of regret. This to a person of fine feelings is a cause of humiliation and pain.

Words spoken or acts done under the influence of hasty anger are frequently cutting and severe and cause much suffering. All who have had any experience in life know how true this is. In fact, sensitive people of experience shun persons of bad tempers. They do not like to expose themselves to the unpleasantness which arises from such an infirmity. In social and domestic intercourse and in business affairs, therefore, they have as little to do as possible with people of this unhappy disposition.

An irritable, hasty temper on the part of a husband or a wife makes a home, that otherwise might be of happiness and delight, a place dreaded by children and others compelled to feel its effects. In old times, in England and her colonies, a bad-tempered woman was viewed as such a nuisance that a ducking-stool was provided for her punishment. This stool was fastened to the end of a long pole, something like the poles we sometimes see in our settlements to which buckets are fastened to hoist water out of

wells, and in this the scold was tied and then ducked. But bad-tempered men deserve, if anything, more severe punishment than scolding women, for they think themselves stronger than women and should be better able to control themselves.

While hasty-tempered, irritable people make themselves disagreeable as husbands, wives, children, and associates, on the other hand pleasant-tempered, amiable persons, other things being equal, are delightful companions. They possess patience and self-control, and carry sunshine with them wherever they go. Gladness and peace attend them; and their presence, in the capacity of husband or wife, child or friend, is a perpetual comfort. How different is the companionship of such persons to that of the other class, who may have an outbreak of temper and anger at any unexpected moment and from the most trifling cause.

The value of good temper can scarcely be over-estimated. It is beyond price. The greatest care should, therefore, be taken to teach children to cultivate it. An irritable disposition, a quick, hasty temper can be corrected and checked. Some people pride themselves upon speaking out what they think, no matter how angry and unreasonable they may be. Strange to say, they think this a merit, and they frequently take credit for it by remarking, "I am no hypocrite; I speak out what I think." Just as if every angry thought, and every suggestion of the devil which comes into the human mind, were important truths that must be uttered and which it would be hypocrisy to suppress or conceal!

Where persons take this view, and they are irritable and bad-tempered, there is but little prospect of their improvement. They admire themselves too much in contrast with others to expect it. For men and women to improve they must perceive a necessity for it—they must be conscious of the faults to be corrected. How can a man repent of a sin if he does not think himself a sinner? How can he correct a weakness or a fault in his temper or disposition when he thinks himself already perfect on that point?

Now, there is a very wide distinction between controlling one's temper and holding one's tongue and hypocrisy. To claim credit for speaking the truth and telling one's mind when one speaks improperly or under the influence of passion, is nothing but folly. Is it necessary, to escape the imputation of being a hypocrite, that a person should communicate every hasty and ill-considered thought, every gust of passion which, like the wind upon the face of a lake, may disturb the surface of the mind?

Children should be taught better than this. They should be taught that it is their duty to control their thoughts, their words, and their tongues, and not pour out of their mouths everything which the devil or their own bad tempers may suggest to them. They should be taught to make it their constant effort to suppress and conceal every evil thought that may arise within them—to control their tempers, to keep down their anger and conquer every inclination to be irritable. In this way they can become brave and true and no brave and true person is a hypocrite; for when it is necessary to speak plainly and tell unpleasant truths such persons will do so without anger and not under the influence of rage. Their words will have weight, because they will be spoken calmly and after they have been well considered. It is the angry, passionate people who are most likely to be open to the charge of hypocrisy, for they frequently say things which are not true or which they do not mean, or which, if true, they take advantage of in a fit of anger to speak out.

Is it possible to conquer a bad temper? We will answer this by relating an incident that came to our knowledge.

A little girl, who is one of a family of several children, had a temper which made her disagreeable to her brothers and sisters and gave her mother pain. She was fretful,

impatient, and peevish. If any of the children displeased her, she was inclined to give them a push or a slap. The father saw the weakness of his daughter, and he took her by herself and had a serious talk with her. He pointed out the many evils which would follow the indulgence in such a disposition. He told her how she could correct it, and encouraged her to seek unto the Lord for help. The little girl loved her father; his words reached her heart; she saw her faults and desired to correct them. She took her father's advice and prayed to the Lord for help. The change in her character was soon perceived. She gradually overcame her faults. She is now a grown-up woman. Instead of being disliked by her brothers and sisters, she now has their love because of her kindness and amiable disposition. She knows that by the help of the Lord she has been able to conquer her irritable nature, and she has proved herself that He is a God who hears and answers prayer.

The Lord will hear and answer and help us all in every endeavor we make to overcome our weaknesses, if we ask Him in faith. We hope all our juveniles will try it.—*Juvenile Instructor.*

THE INCREASE OF ANIMAL LIFE.

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Compared with the rest of animal nature, infusory animalcules are undoubtedly the most numerous; next come worms, insects, and fishes. After these are the amphibia and serpents, birds, and quadrupeds, and, lastly, man. The human female produces generally but one offspring at one time, and that after a considerable interval from her birth, and but a few during her whole existence. Many quadrupeds are subject to similar laws, while others are more prolific, their fecundity being little, if at all, inferior to that of certain birds, for they will produce twenty or thirty young at a time. Several birds breed frequently in the year, and will lay more than a single egg at a time. How prodigious is the difference on descending to the classes reptilia, pisces, amphibia, insecta, and annelida! Yet among them the numbers cannot be more different. According to naturalists, a scorpion will produce 65 young; a common fly will lay 144 eggs; a leech 150, and a spider 170. A hydrachna produces 600 eggs, and a frog 1,100. A female moth will produce 1,100 eggs, and a tortoise 1,000. A gall insect has laid 50,000 eggs; a shrimp, 6,000; and 10,000 have been found in the ovary of an ascaris. One naturalist found over 12,000 eggs in a lobster, and another over 21,000. An insect very similar to an ant *(Mutilla)* has produced 80,000 eggs in a single day; and Leuwenhoeck seems to compute 4,000,000 to the crab's share. Many fishes produce an incredible number of eggs. More than 36,000 have been counted in a herring; 38,000 in a smelt; 1,000,000 in a sole; 1,130,000 in a roach; 3,000,000 in a sturgeon; 342,000 in a carp; 383,000 in a tench; 546,000 in a mackerel; 992,000 in a perch, and 1,357,000 in a flounder. But of all the fishes hitherto discovered, the cod seems to be the most prolific. One naturalist computes that this fish produces more than 3,686,000 eggs, and another as many as 9,444,000. A rough calculation has shown that, were 1 per cent of the eggs of the salmon to result in full-grown fish, and were they and their progeny to continue to increase in the same ratio, they would, in about sixty years, amount in bulk to many times the size of the earth. Nor is the salmon the most prolific of species. In a yellow perch weighing 3½ ounces have been counted 9,943 eggs, and in a smelt ten inches and a half in length, 25,141. An interesting experiment was made in 1761, by Charles F. Lund. He obtained from 50 female breams 3,100,000 eggs; from 100 female perch, 3,215,000; from 100 female mullets, 4,000,000.

THE PASSION PLAY AT OBER-AMMERGAU.

EVERY ten years at the village of Ober-Ammergau, in Austria, a Passion Play is performed. The last performance took place in 1880, and consequently this year is the time for another representation. The grand rehearsal of the play is fixed for May 18th, and public performances will take place on May 26th, June 1st, 8th, 15th, 16th, 22nd 25th, 29th, July 6th, 13th, 20th, 24th, 31st, September 3rd, 7th, 14th, 21st and 28th. Mr. Herbert Winnington Domvile, who visited Ober-Ammergau in 1880, and witnessed the Scriptural production, has written a pamphlet (published by Messrs. Kegan Paul, Trench, Trubner, and Co., Limited) giving a short interesting description of the route to and from the village, and of the play itself. The publication is doubly interesting just now, first on account of the approaching repetition of the performance at Ober-Ammergau, and also by reason of the fact that the great actress, Sarah Berhardt, is at present seeking permission from the stage censor of France to act as the Virgin Mary in a Passion Play in Paris.

Some extracts from Mr. Domvile's account of the Passion Play, as performed in 1880, will be read with interest. Here they are:—

It commenced at eight o'clock in the morning, in most brilliant sunshine and before an immense audience, consisting of peasantry and representatives of almost all nationalities, English and Americans predominating in the reserved and covered places. The building is in the form of an amphitheatre, and will accommodate between five and six thousand spectators. The half nearest to the orchestra contains the uncovered seats; the other half in the rear is covered over, together with a portion of the side wings. The best seats (eight marks, equal to eight shillings) are n the extreme rear of the covered area, and have the advantage of a back, and of being impervious to the rain, should storms come on suddenly, as they do in this mountainous region, but as regards seeing, most of the other seats are far better. For the unreserved seats, however, one must be there some little time before the performance begins. The performance is divided into seventeen set scenes. Each scene includes an introduction, one or two tableaux, and the set music sung in solo parts and in chorus, besides the actual acting of the Scripture narrative. The chorus consists of five men and ten women singers, dressed in Oriental garments, with tiaras on their heads. Some of them sang well, others of them were rather flat, and out of tune; but this was a first performance, for which some excuse must be made. A curious coincidence happened to-day. Soon after the second part of the performance had commenced, a heavy thunderstorm came on, which I feared saturated not only the performers, but the peasant audience in the uncovered seats. The thunder reverberated over the mountains with such noise as to prevent the singers or actors being heard for a time, and the afternoon remained gloomy until after the scene of the Crucifixion. The last scenes of the play, the Savior brought for the last time before Pilate, the releasing of Barabbas, the procession to Calvary, and the Crucifixion are especially remarkable for the completeness of the details, the *mise-en-scene*, and of the number of people on the stage at one time. The Crucifixion, from its vivid and terrible reality, is perhaps the most thrilling passage in the play. The completeness with which Joseph Mair, who takes the part of our Savior, is nailed to the Cross; the side pierced by the spear and the blood ooze; the thieves crucified by his side, and the breaking of their legs with a heavy bludgeon to put them out of their sufferings—all these are terribly realised; and, at last, but not least, the way in which the Savior is taken down from the cross, not exactly

like Rubens' great picture, with the man with the sheet in his mouth at the top, but with a large broad bandage brought round the top of the cross, by which the upper part of the body is let gently down from thence to the ground. The dresses of all the actors at this the first representation appeared brilliantly new, and, if anything, of rather too bright and glaring colors, but before the end of the representation they will doubtless tone down, through the effects of hot sun and showers, to a more strictly Oriental color. The scene from the auditorium of the theatre was in all respects most striking, not only looking to the stage effects, but the large and attentive audience, the grand views around the theatre, the swallows flying round and round at times into the scenery on the stage. In summer this open-air drama may be very hot, but, as a rule, it is draughty, and I should recommend the audience of both sexes to go provided with shawls and cloaks; moreover, the weather and temperature change very suddenly in these parts, and one cannot make certain of continued sunshine. As regards the reverence of the people at this sacred performance, it left nothing to be desired; indeed, the only sound was a slight rustle of pleasurable appreciation whenever the curtain fell on the many tableaux. There was, perhaps, out the theatre, too much of the fancy fair style of eating, drinking, and making merry; but one must remember that these people are but unrefined rustics; and that there must be a reaction after four hours silence and absolute meditation.

A FRANK ACKNOWLEDGMENT.

THE following appears in a late issue of the *School Journal*, published in New York City.

To the Editor of the School Journal.

In the 'Current Topics' of Nov. 30th, it is stated that "Some 'apostate' Mormons applied for citizenship at Salt Lake City. Objection was made to this on account of their oath, and in investigating the matter some startling facts were brought out. It was found out that there were, or had been, three organized bands of murderers."

The statements are wholly untrue. No 'apostate Mormons' were refused citizenship, and no investigation showed that there were, or had been, three organized bands of murderers connected with the 'Mormons.' I have reliable information in my possession to show that the 'Mormons' are as honest and industrious a people as can be found within the confines of our republic. If there are any readers of the *Journal* who wish to know the true character of the 'Mormon' people, address the undersigned at Salt Lake City, who has been personally acquainted with the Mormons for thirty years.

WM. M. STEWART, Supt. Schools.
Salt Lake Co., Utah.

[We print the above with pleasure. In our visit to Salt Lake City we made many enquiries about the "Mormons," and found that there was a party bent on driving them out, and getting possession of their lands, concealing their motives under the cry of "away with Mormonism." While opposed to polygamy, we must concede to the Mormons the right to practice their religion freely, as is conceded to all sects. It is a fact worthy of note that the Mormons are earnestly improving their schools. — Editor, *School Journal*.]

Half the misery in the world comes of want of courage to speak and to hear the truth plainly and in a spirit of love.

True merriment may be distinguished from false by the fact that it bears reflection; we can think of it with pleasure next day and next week.

A SINGULAR PROPHECY.

UNDER the head of "A Curious Prophecy," the *Herald* of St. Joseph, Missouri, publishes the following, which has been copied into a number of other newspapers:—

In August, 1857, the Bavarian *Allgemeine Zeitung* printed a remarkable prophecy which had been made by an old hermit many years before.

In it the rise of Napoleon III was clearly outlined, as were also the Austrio-Prussian and the Franco-Prussian wars and the Commune of Paris. He told how the death of Pope Pius would occur in 1876 or 1877, and how it would be followed by a Turko-Russian war, being but slightly wrong in either prediction.

He said that Germany would have three emperors in one year before the end of the century, which was verified to the letter. He missed it one, at least, in the number of United States Presidents that were to die by assassination, which was remarkable close, to say the least.

He said that when the twentieth century opened, Manhattan Island and the whole of New York City would be submerged in the waters of the Hudson, East River and the bay; Cuba will break in two, and the west half and the city of Havana find a watery resting place.

Florida and Lower California are to break loose from the main land and carry their load of human freight to the bottom of the sea.

The twenty-fifth is to be the last of the United States presidents, and Ireland is to be a kingdom and England a republic by the end of the century.

The United States are to be divided, and San Francisco, Salt Lake City, New Orleans, St. Louis, Washington and Boston are to be made capitals.

MURDERS IN THE UNITED STATES.

IN the absence of a central bureau of criminal statistics in the United States other than an incomplete arrangement in connection with the decennial census returns, an American newspaper, the *Chicago Tribune*, has, for some years past, made an annual collection of all the published announcements of murder throughout the Union. From these the following appalling list for the past six years has been compiled:—

Year.	Murders.	Legal Executions.	Lynchings
1884	3,377	103	219
1885	1,808	108	181
1886	1,499	83	133
1887	2,335	70	123
1888	2,184	87	144
1889	3,567	98	175
Total of 6 yrs	14,770	558	975

Hence, of nearly 15,000 known murders, less than 4 per cent resulted in legal executions. Further, there were a large number of suicides, and doubtless many unreported murders. In only four of the States—viz., Rhode Island, Wisconsin, Michigan, and Maine—the death penalty does not exist. The lynchings chiefly occur in the southern and western States, where also the frequent habit of carrying weapons by private citizens is declared to be one of the principal causes of homicide.—*Times.*

FACTS AND EVENTS.

The "influenza" has appeared at Dunedin (New Zealand), and is spreading with great rapidity. Four hundred cases have occurred in the city within a very short time. The epidemic has, however, only assumed a mild form.

As much as £2,000,000 is paid yearly by England to Germany—"the toy shop of the world"—for toys alone.

The new extradition treaty between the United States and Great Britain will come into force on the ensuing 4th of April.

Damage to the amount of four million francs has been caused by floods in Sardinia. Throughout Italy there has been a heavy rainfall, the consequent floods causing great destruction of property.

The Union Steamship Company's Royal mail steamer *Moor*, which left Cape Town at 5-15 p.m. on the 5th of March, arrived at Southampton at 1-45 a.m. on Sunday, her gross passage being 17 days, 20 hours, 30 minutes, and her net steaming time 17 days, 16 hours, 42 minutes.

New York, March 24.—News has reached here of a terrible explosion at Hauchaca, Peru. A magazine containing dynamite was struck by lightning, which caused the dangerous substance to explode, resulting in the death of five persons, and serious injury to forty others.

The rivets employed in the Forth Bridge would, if laid end to end, cover about 380 miles in length; the number of rivet holes drilled have been over 5,000,000; if put together they would form a tunnel 110 miles in length; while the plates used in the construction of the tubes would extend a distance of 44 miles.

New York, March 24.—The Gracie and Mononga-Hela Rivers are rising rapidly in the vicinity of Pittsburg. The Ohio Valley is already badly flooded, and the lowlands about Cincinnati are under water. Three persons who went out in a skiff to view the floods, were drowned through the capsizing of the vessel.

New York, March 24.—A quantity of nitro-glycerine, which was being conveyed along the road in a wagon, exploded yesterday near Decatur, Indiana, with terrible effect. The driver and two horses were literally blown to atoms, while a woman and her infant in a house close, were also killed. No trace of the driver and two horses were found, except some small strips of flesh found hanging upon some trees at a considerable distance from the scene of the explosion.

THE FLOODS IN THE MISSISSIPPI VALLEY.—The crevasse in the Pecan Grove levee of the Mississippi is now 600 yards wide. One thousand square miles of Northern Louisiana are under water, and a general exodus from the Texas Valley lowlands is reported. The pressure of water on the levees above Vicksburg is now relieved. Another crevasse, 150 yards wide, is reported at Nita, on the east bank of the Mississippi, eighty-five miles above New Orleans. A flood six feet deep is pouring through it. Efforts are being made to check the flood.

The inhabitants of the provinces of Malaga and Granada have been much alarmed by several shocks of earthquake, accompanied by the usual rumbling noises. The oscillations, which lasted in some places for four seconds, seemed to travel from north to west. Many houses and public buildings were much shaken and injured at Velez and other small towns that suffered during the famous earthquake of 1884. Great alarm was also felt at Malaga, Nerja, and Antequera, but nobody was injured. The night before the earthquake the weather was rainy, and unusually cold for the season.

ROMAN CATHOLIC OPEN-AIR PREACHING.—A new departure in the services of the Roman Catholic Church in London, has been taken in connection with a mission recently held at St. George's Roman Catholic Cathedral, Southwark, by the clergy of that church. The new departure consists of the holding of services in the lanes and byways of the thickly populated districts around London Bridge and the Borough, this being considered by the bishop and clergy as a very effective way of reaching the masses. Preaching upon this point at the Cathedral, the Rev. Father Traies said the new departure might, perhaps, be considered by some as wanting in good taste and reverence, and that it was merely an imitation of the methods of a modern sect; but he reminded his hearers that our Lord Himself practised this method of reaching the hearts of the people, and enjoined His disciples to do the same.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 31, 1890.

OUR RELIGION AND ITS TRADUCERS.

No earnest student of theology can fail to be struck with the remarkable similarity of treatment, accorded to the early Christians, or Former-day Saints, and to-day to the Latter-day Saints. The Gospel was as "strait and narrow" then as it is now. There were few indeed that found it then—there are few indeed that find it now.

It does undoubtedly seem strange, that a religion which contains all truth, and nothing but what is truly noble and generous, and that which is most rational and pleasing to all good men, should suffer so much in the esteem of the world, through whose strange and uncouth vizard it is so much misrepresented. Like its Divine Author, it would seem, our religion suffers between two malefactors—the one misrepresenting the principles, and the other the practice of it. Thus it is that it has become a matter of frequent occurrence for pulpit and press to declaim loudly against us. They first mutilate and shockingly misrepresent the principles and practices of the Saints, then persuade themselves that they are stating the truth, and bring it forth in this hideous and distorted shape, as a justification for the odium and persecution heaped upon the Saints. It matters not what proof may be offered to the contrary, the world still rejects the truth, and clings tenaciously to the lie, and to those who love to make lies. Testimonies, many and powerful, have been delivered in the day and age in which we live, concerning the restoration of Christ's Church, but they are rejected, even when the most rational evidence is offered of the truth of our religion. Scepticism and unbelief are more popular than truth. It is recorded that Epicurus, the philosoper, who contended that the sun and stars were no larger than they seemed to be, had a telescope offered him to disprove his theory. He refused to use the instrument, on the grounds that it was intended to deceive his sight! So it is to-day with those who delight to call themselves Christians—they refuse the most convincing evidences on the same plea. The theory of Epicurus did not diminish the sun, and neither will the theory of pseudo-Christianity disprove or diminish the truth.

The cause of all this unbelief is not the want of sufficient light, but rather because those to whom the light comes love darkness rather than light—their

deeds being evil. They are so eager of applause and vain-glory from each other, and of those honors which the world bestows, that they will not impartially search into the truths of our religion because it is so unpopular, and it touches their sores so to the quick, that they are more willing to let them grow than go to the trouble of so sharp a cure.

The power of Satan over the minds and reasoning powers of men, was never so great or so widespread as it is to-day. For it is almost invariably to be found, that those who traduce us most, are of that class most distinguished for their erudition. It was precisely the same in the early days of the primitive Christian Church. Then the heathen philosophers were the most vigorous in their opposition, and then, as now, calumny and misrepresentation were the principal weapons used. Then the charge brought against the Former-day Saints, was similar to that brought against their Latter-day brethren to-day—viz., lawlessness. And then, as now, when the charge was disproved, laws were made that *they might be broken*, and the charge be thus substantiated. Then, as now, Truth had to battle against tradition, light against gross error and superstition. Truth, however, was mighty and prevailed—alas! but for a brief space of time. The primitive Church had at first, like the azure river, a separate existence, and then she was pure having the priesthood. But in the beginning of the fourth century, grievous wolves had entered in among the flock, and the half-Pagan state taking her under its protection, this juncture immediately threw into the now hazy blue of the Church, those muddy waters which completely obliterated her beauty, and for centuries she has been lost.

The corruption of primitive Christianity was so complete, that had Paul reappeared on earth, he could not have recognized in the gorgeous ceremonial and royal state of Rome, the religion so simple and so pure to whose service he consecrated his life, and in whose faith he died. And now, after the lapse of over a thousand years, and away from all signs of visible grandeur, a humble youth, under the promptings of divine inspiration, has again shown the way to the secret of the everlasting divine life; and in the hearts of thousands of Latter-day Saints, overmastering the formalism of a thousand years, "stirs the leaven" which has re-asserted the power of religion in human society. All the powers of evil are brought to bear against us, and we are rejected as the scum and offscourings of the earth. While we may regret that this should be so, yet we rejoice at it, for it is an evidence that this Church is of God. It draws all things to itself. It rules in the sphere and mind of thought. I does not use the arms of the conqueror, or write its laws in the statute-book of Parliaments. Within its range all its subjects have equal rights. Its rewards are not of this world. It does not offer place, or pomp, or wealth; but it enters in as the supreme law of life to the soul. Its members know that "the gates of hell shall not prevail against it." It will spread like the light and grow as the morning, for it is of God, and cannot be shaken. Nothing can, and nothing will accelerate its increase so much as those very weapons of fraud and calumny which are used so much against it; and in proportion to the abuse heaped, and the persecution inflicted upon it, will be the manifestation of its real power, and the rapidity with which it will conquer the world.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." G. F. P.

MINUTES OF THE MANCHESTER CONFERENCE,

HELD AT PROFESSOR FOWLE'S HALL, COBDEN STREET, PENDLETON, FEBRUARY 23, 1890.

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ELDERS present from Utah: Apostle George Teasdale, President of the European Mission; Philip Hurst, President of, and T. E. Ricks, Orson Hicken, J. H. Hall, James Woolstenhulme, George Marshall, T. Spackman, Nephi Jackson, Wm. Ogden, A. B. Wilson, Traveling Elders in the Manchester Conference; also Henry Tuckett, President of the Leeds Conference, T. D. Brown, President of, and Joseph Eckersley, local Traveling Elder in the Liverpool Conference.

11 a.m.

After the opening exercises,

Apostle Teasdale addressed the meeting. Said he felt grateful to our heavenly Father for the privilege of being present. Had just passed through a spell of sickness, but the Lord had answered his prayer and healed him, so he was able to attend that Conference. Referring to the Saints' emigration, he said that there was a time coming that would test all men. The Lord does not want men to gather to Zion for the sake of bettering their condition financially, but to serve Him and keep His commandments. The emigration rates for the present year will be £12 15s. 8d. for those who are in good standing in the Church. Speaking of the value of observing the law of Tithing, he referred to the testimony of President Leaing, of the London Conference, who gave the key to the success of the Saints in this land.

President Hurst read the statistical and financial report of the Manchester Conference for the year 1889. Said he was pleased that the Gospel had found him, and that his parents had embraced it while he was young, and had emigrated to Zion where he could serve God, and be an instrument in His hands in assisting to reclaim that land. Had witnessed the hand of the Lord many times in watching over His people. The press of the country are very willing to publish anything against us; but it is almost impossible to get them to publish anything in our favor.

Elder Ricks said he had been laboring here about sixteen months, giving out tracts, visiting among the Saints, and teaching and encouraging them to live their religion. It is very hard to get the people to investigate the principles of the Gospel. The Saints in his District were anxious to get away from this country, to escape the judgments of God; but many of them were unwilling to do much towards building up this kingdom.

Elder Hicken felt thankful for the privilege of meeting with the Saints, and that he had been called to labor in these lands. While here, had tried to set a good example before the Saints. In visiting 1,000 houses with tracts, had only been invited to sit down in twelve, and eat in six of them. Bore his testimony to the truth of this work, and knew it would stand forever. Exhorted the Saints to be faithful in keeping the commandments of God.

Elder Hall said he was thankful that his parents had embraced the Gospel fifty years ago, and that he had been counted worthy to come and preach the Gospel in these lands. The angel spoken of by John the Revelator had made his appearance, and the Gospel had been restored to the earth again in all its ancient purity. Was spreading the printed word of God and warning the people, although he did not seem to be meeting with much success. Had been afflicted ever since he came to this

land, and had not accomplished as much as he would like to have done.

Elder Woolstenhulme said he felt happy to be a Latter-day Saint. Had been one about thirty-nine years—knew this to be the Church and kingdom of God, and had no doubt as to its final triumph. God was at the helm, and if we were faithful in keeping His commandments, we would come off triumphant. Had been treated very kindly while in these lands, especially by the Saints. Had baptized four persons, and blessed several children.

President Hurst here presented the general authorities of the Church, and Traveling Elders in the Conference, who were unanimously sustained.

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2 p.m.

Sacrament was administered by Elders Cook and Nunn.

Elder Marshall said that whenever the Lord had His Church upon the earth, there were apostles and prophets in the same. The Lord revealed His mind and will to-day, and the same blessings followed this Church as were enjoyed by the Saints anciently. Had rejoiced in his labors in preaching and tracting among the people, although he did not seem to have met with much apparent success.

Elder Spackman said it afforded him much pleasure to stand before the Saints. Had delivered a great many tracts, and set forth the principles of the Gospel before a large number of people, and enjoyed himself very much in so doing. This is the Gospel of the Son of God, and if we would live up to the covenants we have made, we would be greatly blessed. Had spent some time lately visiting relatives in London, and had been treated very kindly by them as a rule. Exhorted the Saints to pay their tithes, and keep the commandments of God, that they might enjoy His blessings.

Elder Jackson said he felt it a pleasure to meet with the Saints, and listen to the instructions we had received. Related a conversation he had with an old gentleman who had been a Catholic for many years, and yet did not know what the principles of his faith were. Desired to fill an honorable mission while in these lands, and assist in warning the people of the judgments of God.

Elder Ogden said he had a testimony of the truth of this work, and knew that the Gospel had again been restored to the earth in all its ancient purity, and the same blessings followed this Church to-day, as did in the Church of Christ anciently. In partaking of the Sacrament this afternoon, we had made a covenant that we would serve God and keep His commandments. There was much joy and satisfaction in paying our tithes and discharging our duties.

Elder Wilson felt pleased to meet with the Saints, and listen to the instructions of the brethren. Had a testimony of the truth of this work, and knew it was of God. Had been endeavoring to spread the word of God, although he had not found many who were willing to investigate the principles of the Gospel.

Elder Tuckett said it afforded him a great deal of pleasure to meet with the Saints, many of whom he had previously formed an acquaintance with. Had been in the Church forty-one years, and his testimony was stronger to-day than ever. We have had the Gospel preached to us to-day in much plainness. Exhorted those who had not already embraced the Gospel, to investigate for themselves. The Latter-day Saints had come up through much tribulation, and God's servants had always been considered the offscourings of the world.

Elder Eckersley said he had a testimony of the truth of this work. His experience had been different from any of the other brethren. Had been in the Church four years, and had spent twenty-seven months of that time in the missionary field, and had been greatly blessed while so doing. There were only two roads mankind could travel—one led to life eternal, and the other was a downward course, leading to damnation. The Lord had sent us here to try us, and see if we were willing to serve him and keep His commandments. If we did this, we might expect to come up through much persecution and tribulation. There was not a people on the face

of the earth who felt so happy and contented as the Latter-day Saints. We should be thankful to our heavenly Father that He had opened our eyes, and we had been enabled to see and understand the Gospel. God has never given His people a command, but that they could obey it, if they would trust in Him.

Elder Brown said he thought the Lord had chosen a weak vessel when He called him to go and preach the Gospel, but was thankful that he had been sent forth to teach and warn the people of the judgments shortly to be poured out upon the wicked. We worshipped a God that we knew would hear and answer our prayers, if we would serve Him and keep His commandments. We should ask ourselves the question, what had we done to-day towards advancing the work of God? Those who had been blessed the most, were those who had paid their tithes and offerings, and had kept the commandments of God.

6 p.m.

Apostle Teasdale, who occupied the evening, said the Gospel of the Son of God was tangible, and appealed to the meanest intellect. The glory of God was intelligence. Intelligence begat obedience, which was the essential element of Christianity. Samuel told Saul that obedience was better than sacrifice, and, indeed, were it not for obedience, there would be nothing but anarchy. Obedience was heaven's first law, and by it we are led to life and salvation. We were all born subject to mortality — the pauper and the rich man were daily being laid side by side in the cold and silent grave, and the ministers of the day were at a loss to know whither they went or whence they came. He discoursed on the necessity of repentance, baptism, and the laying on of hands for the gift of the Holy Ghost, and showed that the ministers of the various denominations lacked the Divine authority necessary to do this. Referring to the principle of tithing, he showed how God had blessed those who yielded obedience to this principle. It was a mistake to suppose that Saints in this country did not require to acquiesce in this law, for we are God's children equally here as in Zion, and require to obey all His laws here as well as there. But people generally would rather believe the doctrines of man, than keep the commandments of God. The Church of Christ is all truth, and there exists no truth which is not to be found in this Church. He concluded by exhorting the Saints to rule with kindness and love, and prayed the Lord to bless all those who were trying to serve Him and keep His commandments.

There was an excellent spirit felt during the meetings, and all seemed well repaid for attending the Conference.

WM. OGDEN, Clerk.

CORRESPONDENCE.

Stockton-on-Tees, March 6, 1890.
President Geo. Teasdale.

Dear Brother,—It is now nearly five months since I was appointed to the charge of the Newcastle Conference, and in that space of time a great deal of good has been done. Our largest Branch is in Stockton, where I reside. The other Elders were stationed as follows: E. M. Patterson and Orson Merrill at Newcastle; W. Hoge and H. H. Dalrymple at Carlisle; John Hayes and E. W. Swann at Tow Law and Spennymoor. Brother Dalrymple is now laboring alone, his companion, Brother W. Hoge, having been appointed to the Liverpool Office.

The work that has been done is truly gratifying. In Stockton we have now a flourishing Sunday school, with an average attendance of twenty-five members. Since the commencement of the New Year, the first Sunday in every month has been set apart as a day of fasting and prayer. This will be productive of much good. Thousands of tracts have been distributed in the town, and, as a result of our humble endeavors, a few are attend-

ing our meetings and investigating the truth. There have been eight baptisms.

In Newcastle, the work is moving along as well as could be expected. The two Elders there are very diligent in tracting from door to door, and several thousand homes have had the word of God delivered to them. These labors are not confined alone to Newcastle, but extend to Sunderland, South Shields, and other prominent places, and they have been successful in baptizing three persons.

In Carlisle, the work was opened up for the first time in a number of years. The Elders settled down in the midst of strangers, rented a room, started distributing tracts, hired a hall, and were rewarded by having as many as ten or twelve strangers present. Several thousand tracts have been, and are being distributed. A few are investigating, but for the present the hall has been been given up, owing to lack of more help. Brother Dalrymple is now alone. I intend to pay him a visit in a week or so, and give him all the help and encouragement possible. We hope much good will result from the opening up of this new field.

The Elders in the Tow Law and Spennymoor District are creating quite an interest in this great latter-day work. In Tow Law they have put a tract in almost every home, and hired the Mechanics' Hall, and had a very good meeting on Saturday, Feb. 22nd. A few are truly interested in the work, and some of them are likely to be baptized.

In Witton Park, the old Primitive Methodist Chapel was rented for Sunday, Feb. 16th. Only one meeting was held in the chapel, but at it one hundred and thirty-six persons were present, not including the children. A tract had been put in every house in the place, also a bill announcing the place of meeting. Upwards of 4,000 "Glad Tidings of Great Joy," and "Is belief Alone Sufficient?" have been distributed by the two Elders laboring there. They report no baptisms, but think prospects are encouraging.

Such, dear brother, is the work that is being done. We feel united and happy, for we know it is our Father's work—even the truth—and it must prevail. Of course, we meet with much unbelief and indifference, but we find encouragement and satisfaction in knowing we have done what we could to teach them the way to inherit eternal lives.

Ever praying God to prosper His work, and with kind regards to all at "42," I remain your brother,

O. H. WORTHINGTON.

Since writing the above, on the 8th I had the privilege of baptizing four more persons. They where all of one family—husband and wife, and their son and daughter. This took place in the Stockton Branch. O. H. W.

THE MODERN HEROD.

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TWELVE babies have died at a Woollahra (Sydney) establishment during the last eleven months. The soil of the typical baby-farm is evidently enriched with the corpses of infants who come into the world without invitation, and leave it unlamented, and a certain "knowing" section of the Press has quickly dropped the "ad." of the risky abortionist, for that of the "childless lady who wants to adopt a *very* young baby. Premium, £5, £10, or £15. Apply 'Omega,' Post Office, ——street." We have lately read of a man whose already large family was increased by the arrival of twins, and who was so over-wrought by the infliction, as to substitute at a religious banquet the name of King Herod for that of somebody of pious and immortal memory. Few people are so outspoken, but to many King Herod is in secret a very patron saint. The child of lust and sin is an unwelcome visitor, and every effort is made to get rid of the responsibility of its support. At one time the abortionist did a flourishing business, but nowadays it is seemingly accounted safer to risk the life of the child than

that of the mother, and so a modern Herodian edict has gone forth, the children of love are made the inheritors of woe, and the sins of the fathers are atoned for by the sacrifice of their offspring. There is a remedy for this. Protect the character of women by making every birth a legitimate one, and a betrayed woman's shame will no longer conquer a mother's love. Compel every man to provide, in proportion to his means, for his illegitimate children and their mother while they require support, and in the division of property, place the illegitimate on the same footing as the legitimate. You may say all this will simply provide the father with stronger incentives for Herodising his unwelcome heirs. True; but, on the other hand, it will make it very much to the interest of the mother, their natural protector—no longer afraid of social ostracism—to do all that lies in her power to fan the feeble flame of newly-kindled existence. The weight of guilt has too long been transferred from the shoulders of the seducer to his victim; too long have children been unscrupulously butchered in order that the selfish sensualist might escape pecuniary taxation.—*Sydney Times.*

COSTLY IMPLEMENTS OF WAR.

TENS of thousands of pounds of capital have to be sunk ere a single 111-ton gun can be manufactured. Another reason for its being costly to make is, that its production consumes a great amount of time. To build such a gun takes as long as to build a first-class cruiser. Yet another reason lies in the fact that there are many and inevitable failures, which entail great waste of labor, if not of material. The 111-ton guns, without their mountings, cannot be produced by, or sold to the Government, for much less than £15,000 apiece, the 67-ton guns for less than about £10,800, or the 45-ton gun for less than £6,300; and the expense of firing these guns, apart from the wear and tear of weapons, mountings, and ships, may be judged from the amount of powder and the weight of projectile used. In the case of the 111-ton gun, the full powder-charge is 960lbs. of slow burning cocoa, or 850lbs. of Westphalian brown prism; and the projectile weighs 1,800lbs. In the case of the 67-ton gun, the full powder charge of slow-burning cocoa is 630lbs., while the projectile is of 1,250lbs. weight. In the case of the 45-ton gun, the full charge of brown prismatic powder is 295lbs., and the projectile weighs 714lbs. The estimated cost of one round from the largest gun is about £80, and from the second about £50, and from the smallest about £30; but this is the cost of powder, cartridge, and projectile only.

UTAH NEWS.

(Summarized from Territorial Papers.)

Ogden City is going to have free city postage delivery.

Bishop Molan, of Hyrum, is very ill. Dr. Benedict does not give much hope of his recovery.

Logan has made an offer of 160 acres of land as an inducement to have the sugar factory located here.

At Salt Lake City, Feb. 27th, at early morning, the thermometer at the signal service office indicated six degrees below zero—the coldest record of the season.

Omaha's real estate sales on March 1st amounted to $4,865 ; Salt Lake's on on the same day reached $298,000.

The Box Elder Mill company, of Brigham City, has closed a contract with Joseph W. Wilson, agent of the Great Western Manufacturing company, for a seventy-five barrel roller flour mill.

James R. Miller was appointed and set apart as First Counselor to Bishop James C. Hamilton, of Mill Creek Ward, to fill the vacancy caused by the recent death of Elder John F. Snedaker.

The members of the bar at Provo, Ogden, and Salt Lake have petitioned the United States Senate against the confirmation of Judge Blackburn on the grounds that he is incompetent.

The occupants of the Old Constitution building, Salt Lake City, are getting ready to vacate, in order that the somewhat ancient landmark may be razed to give place to a handsome and modern structure.

The Provo Woolen Mills held their annual directors' meeting, Feb. 17th, and declared a dividend of $7,116. The institution is in a flourishing condition. The net gain for the year was $18,055.22. They have on hand a reserve fund of $34,424.49, and have manufactured during the year nearly $200,000 worth of woolen goods.

The *Utah Enquirer*, of Feb. 18th, says:—"The late municipal election of Salt Lake City has caused a press howl throughout the whole country. In long editorials on the result, the wise writers call it the "conversion of Utah," "the downfall of Mormonism," etc. Salt Lake is but one city out of many in our broad territory, and the Mormon Church is but little affected by the result of an election."

Senator George F. Edmunds, the republican of some notriety for infamous legislation against the Mormons, has another scheme on foot for the controlling of Utah schools. He introduced a bill on the 11th February embodying many such features as asked by the minority party of the Territory, and to "diminish the influence of the Church," as he claims. Should it become law, it will replace the present school law and materially alter the present system.

The articles of association of the John Adams and Sons company, Nephi, were filed with Secretary Sells. The company is to exist for a period of fifty years, and is organized for the purpose of carrying on the business of contracting, building, and manufacturing doors, blinds, sash, &c., and dealing in lumber and general merchandise at Nephi, Juab county The corporation is capitalized at $50,000, divided into 500 shares of the denomination of $100 each.

An interesting question was decided at Salt Lake City by Judge Bartch, March 4th, when the application of the children of the late Orson Pratt by his plural wives for a share of their father's estate, came up. Harmel Pratt, the administrator of the estate, opposed the application, while I. M. Waddell and B. W. Driggs, junr., represented the applicants. It was admitted that these applicants were the children of Orson Pratt by his plural wives and that he recognized them as his children during his lifetime. In 1876, the Legislature passed an act providing that polygamous children became heirs of their father, provided they were recognized by him during his lifetime. It was claimed that the law was null and void, because it was in conflict with the law of 1862. Judge Bartch decided that the law of 1876 was valid, and that the applicants were entitled to a distributive share of the estate, which is worth from sixteen to twenty thousand dollars.